A. Hoekema's "brief sketch" of Amillennial theology: https://www.the-highway.com/amilc_Hoekema.html

When one keeps the vision of the new earth clearly in mind, many biblical teachings begin to form a significant pattern. As we have seen, the resurrection of the body calls for a new earth. The cosmic significance of the work of Christ implies that the curse which came upon creation because of man's sin (Gen. 3:17-19) shall some day be removed (Rom. 8:19-22); this renewal of creation means that there will indeed be a new earth. The Bible also contains specific promises about the new earth. We have already looked at Isaiah's prediction of the new earth in 65:17 (see 66:22). Jesus promised that the meek shall inherit the earth (Mt. 5:5). Peter speaks of new heavens and a new earth in which righteousness shall dwell (2 Pet. 3:13). And the elders and living creatures whom John sees in the heavenly vision recorded in Revelation 5 sing a song of praise to the victorious Lamb which includes these words, "You have made them [those whom you purchased with your blood] to be a kingdom and priests to serve our God, and they will reign on the earth" (Rev. 5:10, NIV).6

In the light of biblical teaching about the new earth, many Old Testament prophecies about the land of Canaan and about the future of the people of God fall into place. From the fourth chapter of the book of Hebrews we learn that Canaan was a type of the Sabbath-rest of the people of God in the life to come. From Paul's letter to the Galatians we learn that all those who are in Christ are included in the seed of Abraham (Gal. 3:29). When we read Genesis 17:8 ("And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God" [ASV]) with this understanding of the New Testament broadening of these concepts, we see in it a promise of the new earth as the everlasting possession of all the people of God, not just of the physical descendants of Abraham. And when, in the light of this New Testament teaching, we now read Amos 9:15 ("And I will plant them upon their land, and they shall no more be plucked up out of their land which 1 have given them, saith Jehovah thy God" [ASV]), **we do not feel compelled to restrict the meaning of these words to national Israel and the land of Palestine. We understand them to be a prediction of the eternal dwelling of all God's people, Gentiles as well as Jews, on the new earth of which Canaan was a type**. Amillennialists therefore feel no need for positing an earthly millennium to provide for the fulfillment of prophecies of this sort; they see such prophecies as pointing to the glorious eternal future which awaits all the people of God.

When premillennialists therefore charge amillennialists with teaching a future kingdom which is only spiritual and which has nothing to do with the earth, they are not representing the amillennial view correctly**. Amillennialists believe that Old Testament prophecies which predict that the land of promise shall be the everlasting *possession of the people of God*, that the wolf shall dwell with the lamb and that the earth shall be as full of the knowledge of the Lord as the waters cover the sea, shall be fulfilled not just for a thousand-year period but *for all eternity!*** This interpretation, we believe, gives us a richer, wider and more relevant understanding of those prophecies than that which restricts their meaning to a description of an **earthly** millennium which shall precede the final state.